

UNITY

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Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

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J. VILA BLAKE, HENRY DOTY MAXSON,
CHARLES F. DOLE, R. HEBER NEWTON,
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WILLIAM C. GANNETT, HENRY M. SIMMONS,
ELLEN T. LEONARD, JAMES G. TOWNSEND,
JOHN C. LEARNED, KATE GANNETT WELLS,
UNITY PUBLISHING COMMITTEE: Messrs. Blake,
Gannett, Hosmer, Jones, Learned and Simmons.

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Eight Thousand Copies of *Unity* are mailed each week. Recipients of sample copies are requested to read our premium list on the last page, and to send one dollar for *UNITY* one year and a valuable book.

Editorial.

LAST Monday morning brought the news of Mr. Savage's answer to the invitation of the Church of the Messiah to its pastorate. It was, as our readers doubtless know, in the negative; a decision that was not unexpected, but is nevertheless disappointing to Mr. Savage's Chicago friends, who had permitted themselves to hope that the delay in reaching a final decision meant yes. *UNITY* shares the regrets of the Messiah, but congratulates the Church of the Unity in Boston, and counts its pastor as one among its friends and supporters, here or elsewhere.

THE latest news from Russia, that strange type of brutal, but growing, civilization, comes in the form of harrowing tales of the custom of peasant-whipping, indulged without any pretense to legal sanction or defense, a part of a system of rule carried on by the peasant tutors, Zemsky Natshalniks, recruited mostly from the ranks of retired army and navy officers, whose barbarous methods of discipline need not be described to be understood. It is said these petty officers have entire control of the peasants, and stories of wanton cruelty are told of them. Nothing is more common than that an entirely innocent man or woman should be suddenly seized and subjected to the public ignominy of a whipping upon mere suspicion of mal-conduct, the general principle

being, says one writer, of a similar character to that laid down by Solomon, 'that what smarts, teaches.'

THE Boston correspondent of the *Advance* speaks of the calls two of the most successful preachers of that city have received to Chicago. Dr. Gordon of the Baptist denomination is the first, and Rev. M. J. Savage, "who stands clear over on the opposite side of religious belief and effort," is the second. The writer adds that the Catechism published by the latter "is so far removed from the famous Westminster article that even Unitarians hesitate to endorse it;" the newest reason yet assigned for the differences of opinion on religious questions Unitarians permit themselves to indulge in.

It was more than a passing word that J. H. Barrows, pastor of the First Presbyterian Church in this city, gave last Thanksgiving Day on "Municipal Patriotism." And we hope that the pamphlet issue of this sermon will go far and reach a wide constituency. Let the young men and women read and ponder such sentences as these:—"We must not dream that our excellent system of government is a panacea for such corrupting ills. Unless the government is conducted by wise and good men, it will no more prevent and abolish such evils than a velvet coat will keep off the Russian grippe."

THE discouraging results attending every effort of social reform—especially in large cities,—which arise directly from the connection of many of our charitable institutions with politics, are well-known. The political influences at work in the administration—often the mal-administration—of our public boards, educational and charitable, is the greatest obstacle to modern progress. The Women's Club of this city recently instituted a movement in the right direction, and under the leadership of its able president, Mrs. James Flower, who has had long and active experience in philanthropic work, has prepared a bill for the action of the State legislature, making the office of superintendent in charitable and reformatory institutions dependent on proved fitness for the work, and not on political favoritism. The movement is most excellent, and is commanding the earnest support of many of our best citizens. Several other organizations are working with the Club for the success of the bill.

THE *Non-Sectarian* is the title of the last candidate in religious journalism that has come to our notice. It is published in St. Louis. It promises to appear monthly at a dollar a year. The first number under date of January '91, contains the sermon preached by Dr. Thomas at the dedication of the "non-sectarian church" in that city on the 11th ult. Upon reading the editorial matter, as well as the sermon in question, we see that it means only non-sectarian inside of the Christian section. This is well, but before the "Unification of Christendom" is realized the unification of man must be acknowledged. Jesus himself becomes a stumbling block and a hindrance when his followers do violence to his personality by trying to make him co-extensive with all truth and synonymous with all spiritual excellence. The movement

represented by this monthly is commendable, but it is misnamed; it is but another attempt to establish a sect, though a larger one. It insists on closing certain questions and accepting a certain terminology which are among those most disputed in these days.

THE new, young Governor Russell of Massachusetts took occasion in his inaugural address to speak of the grave abuses of the lobby existing in the good old Commonwealth. He recognizes that abuses of this kind are hard to correct by legislation, but they can at least receive the condemnation which "publicity" stamps on all human shortcomings, and so he pleads for the corrective of a strong public sentiment in favor of an honest and upright administration of public affairs. There is no corrective force like an aroused public sentiment or conviction. "Publicity" is the best means of redress and extermination any great social or political evil can meet.

A WORD on the recent Indian troubles from the popular writer Elaine Goodale, will command attention. Her work has of late years been among the Indians of Dakota, and she is about to marry an educated young Indian, of whose character and intelligence report speaks in high terms. Miss Goodale gives a touching description in the *Independent* of the scenes and incidents about Pine Ridge Agency during the Christmas season, when the beautiful festival was not forgotten, even amidst the surroundings of war. Now the church is turned temporarily into a hospital, and the favorite physician is "the Dakota," a man of Indian blood, "distinguished from the military surgeons by a more sympathetic face and touch." Miss Goodale claims this is not a race war, but one of barbarism against civilization. The misdeeds of the latter must partially excuse the reckless deeds of the former—its desperate revolt against "a dread power that seems to threaten only with hunger, disease and final extinction." This is a view that agrees in the main with the official report of Gen. Miles.

FREDERICK HARRISON makes an earnest plea to the British public in the current number of the *Nineteenth Century* to restore the Parthenon sculptures, brought to England by Lord Elgin, to their rightful surroundings in Greece. Mr. Harrison does not agree with Byron, who couples the names of Alaric and Elgin in accounting for the destruction of the great Athenian temple. On the contrary, the act of the latter is to be praised as removing out of harm's way priceless treasures of art, without which interference they would now be shapeless masses of stone. Neither Lord Elgin nor anyone else at that time foresaw the present reconstruction of Greece, nor that lively accession of interest in ancient research manifest in the various archaeological schools at Athens, an American school having been recently established by the side of the German and French. Now, however, that the days of war and vandalism are past, let Great Britain honor herself and human nature by restoring to the land of Phidias and Pericles her own. The appeal is too just and reasonable not to meet a response sooner or later.

THE *Christian Leader* takes Dr. Lyman Abbott to task for the doctrines so characteristic of Universalism set forth in a recent article in the *Christian Union* entitled, "The Liberal Faith." The *Leader* charges the Brooklyn divine with borrowing the clothes of his non-evangelical neighbors without credit, citing the following words: "The whole process of life, reaching, we have no reason to doubt, out into the other life as well, . . . is a process of redemption." Our Universalist exchange sees in this only the doctrine of universal salvation in another form. Perhaps, but based on quite different grounds, and reaching its conclusion by a very different method, viz. the scientific. The "redemption" that evolution assures to every member of the race is of another kind, at once more rational and just, than that taught by the disciples of Ballou and Chapin, based on a special act of divine grace, no less miraculous because of universal application.

A FRIEND sends us a copy of the *Seattle Telegraph*, containing an account of the Unitarian Banquet in that city at which a large number of residents and guests sat down. The principal address was made by Joseph Shippen. It was a plea for the practical enforcement of the principles of rational religion, not stopping, said the speaker, "to discuss the cherished words and phrases familiar to our ears, 'liberty, holiness and love,' 'pure Christianity,' 'truth, righteousness and love,' etc." Differences of view, manifest in the use of phrases like these, can all be obliterated, our friend thinks, simply by "uniting on a basis of Christian action grounded on the highest motives and best ideals of the soul." We sympathize entirely with the sincere love of harmony and practical faith words like these illustrate, but it is impossible to ignore the fact that there are times and occasions when the great "practical" need is for a clearer expression of religious interest and motive underlying its external results. We, however, heartily join with Mr. Shippen in hailing the advent of "the church uniting the love of God with the love of his children, zeal with charity, reason with religion, faith with work."

Homeopathy in Statesmanship.

We have before us a little pamphlet issued by the Department of the Interior, containing a report of Sheldon Jackson, general agent of education for Alaska, and other supplemental matter. The pamphlet is of the conventional, blue-covered kind, which generally takes a straight line to the waste basket, but this deserves a better fate. It presents a pitiable picture of the poor Eskimo passing out of existence, dying from starvation, a victim of civilization. Villages and settlements that fifty years ago numbered thousands are reduced to hundreds, or have become entirely extinct. And remaining stations are dying off at a rapid rate. The cause is not difficult to trace. Civilization has pursued the whale so persistently that its fate is almost identical with that of the buffalo of our western plains, the walrus and the seal are becoming extinct through the same inevitable commercial demand. Civilization has brought to the natives of Alaska

the taste of alcoholic liquors and tobacco, so they have joined madly with the emissaries of civilization in the destruction of their main food supply, that, with the fur, oil and blubber, they may get more drink. This report shows, furthermore, that civilization has put into their hands the gun, so much more deadly than their bows and arrows, that the American reindeer, or caribou, has fled beyond its reach. There seems, at first sight, nothing in store for these harmless people but extinction, and that by the most painful of deaths—starvation—or the still more deplorable fate of becoming dependent wards of the United States, kept alive by public bounty for the same life of shame, crime and stupidity which has come to the American Indian. But this report suggests a third chance, an application of the homeopathic principle of "*similia similibus curantur*." The disease of civilization must be cured by civilization. This agent suggests the establishment of agricultural experiment stations, the importation of the domestic reindeer of Siberia, which enables the native only forty miles away at the nearest point to flourish and grow wealthy. The reindeer is the sufficient resource of the north, and meets nearly all the physical wants of man under the conditions for his support found in Alaska, Siberia, or Lapland.

One can not read through this slender pamphlet of fifteen pages without becoming at once much interested in reindeer farming, as well as in the poor Eskimo himself. But the homiletic mind can not resist the temptation of carrying farther the principle mentioned. If the gun is to be given, a new invoice of intelligence must go with it. The ethics of powder must accompany the powder flask. The diseases of freedom must be cured by more freedom. The calamities of doubt are to be avoided by still more heroic doubting, until men doubt the doubts themselves. The tragedies of thought can only be avoided by more thoughtfulness; the dangers of liberalism disarmed by still more liberality. Once the homeopathic principle is thus recognized, the opportunities for applying the same become countless.

Criticism and Reply.

TO THE EDITOR OF UNITY:—Will you grant me space for a few words in answer to a charge brought by Mr. Gannett in an article published by you, January 1st? The accusation is directed against Mr. Reynolds, but it also touches me, as I was one of a delegation from the A. U. A. whose purpose Mr. Gannett seriously misstates.

The charge is that question asked at the Tremont House meeting, whether the directors of the Western Conference could not say that they would undertake missionary work on the basis of Christian theism, had reference, not merely to the work of the Conference as a possible agent of, or fellow-laborer with the A. U. A., but to all work which it might do on its own behalf and with its own funds.

Now if the A. U. A. delegates went to Chicago to try to dictate to the Western Conference, or to extort from it some pledge as to the manner in which it should spend its own money, they were simply guilty of gross impertinence. We supposed we had guarded ourselves, and to the best of our recollection did distinctly guard ourselves, from such misunderstanding of our purpose. The whole problem then under consideration was, as we supposed, that of co-operation between the A. U. A. and the workers in the Western field. The discussion had reference to that in our minds, and to nothing else. It is with utter amazement that we find ourselves accused of trying to interfere with what was altogether outside our province, the action of the Western Conference in the management of its own concerns.

Mr. Gannett also charges the A. U. A. with having decided that the phrase, "truth, righteousness and love," as used in the Western Conference basis, does not mean "pure Christianity." May I say that the A. U. A. has made no such decision, but on the other hand has very carefully refrained from attempting to decide that question.

It is sometimes said that being bound to use the funds in their keeping "to promote the interests of pure Christianity," it is for the directors of the A. U. A. to define what,

in their judgment, "pure Christianity" is. So it might be, were it not for the traditional freedom of the Unitarian body. The attempt to define the term, "pure Christianity" would be an attempt to set up a kind of Unitarian Orthodoxy; and the evil of it would lie, not in the radical or conservative nature of the definition, but in having any definition at all put forth, as by authority.

There are perfectly plain cases, as, for example, when men apply for help who are guilty of immoral practices, or who openly make war upon Christian ideas and practices. In these cases the directors clearly have the right to say, "This is not for the interests of pure Christianity." But in other cases, where there is fair ground for division of opinion, it seems plain that the directors ought not to assume to decide, but should leave those who claim the Unitarian name to decide for themselves, whether the doctrines and aims they profess are in accordance with the objects of the A. U. A. Any other course on their part would make short work of destroying the liberties of the body.

So long as the A. U. A., being a corporate body, must have a published aim, it is difficult to see how any amendment of its aim will alter the situation in the least. The question will still recur, "Who shall interpret that aim?" The only safe answer is that, inside those general limits where there is substantial unanimity among us, it should be left to each man to interpret it for himself.

In brief, it is for the Western Conference, not for the A. U. A., to say whether or not the Cincinnati basis means "pure Christianity." Mr. Gannett now says that, in his opinion, it does. If the Western Conference will make that statement, that, I apprehend, so far as the A. U. A. is concerned, will end the discussion.

I am with great respect, yours, etc.,

HOWARD N. BROWN.

Brookline, January 11, 1891.

COMMENT ON THE ABOVE LETTER.

Will Mr. Brown pardon the delay in printing his letter? My distance from the office partly accounts for it.

As to his first point, my "serious misstatement," I would gladly let the matter drop with, or even without, Mr. Brown's disclaimer, had not the decision by the A. U. A., that it could no longer work with the Western Conference, been made to depend upon the answer given by our directors to the question asked at the Tremont House meeting. A break between the two largest groups of Unitarians in the country is a serious disaster, and some one is responsible for it; if the W. U. C. directors mistook a plain question, then they are the ones responsible; if the A. U. A. delegates failed to make their question plain, then they. Besides, a mistake, whoever is to blame for it, may be corrected by the party who was wrong if that party really wishes to set things right; but it can not well be corrected by the party wronged. Therefore across Mr. Brown's disclaimer of "purpose," it is still proper to beg attention to the question actually asked,—actually, if Mr. Brown's own report as one of the questioners can be relied on. And if it can not be relied on, and that report make the very mistake which they find it so hard to think they made at the meeting, it seems likely that they may have made it there also, without intending to. To say how we W. U. C. directors understood the question may count for little; but when Mr. Sunderland seems to have understood it just as we did (see his *Unitarian* for June, 1887, page 143), and when Secretary Reynolds and Mr. Brown in their official report, made eleven days after the meeting, state the question exactly as we understood it, their evidence ought to count for a good deal. During those eleven days—Mr. Reynolds takes pains to put the fact in print—he and his fellow-delegates "had several meetings to consider their report, which was written immediately after the meeting, and while the whole conversation was fresh in memory, and which, as made, was the report of all the delegates and was believed by all to be just and accurate." Could anything be more promising as trustworthy evidence? And what was Mr. Reynolds' question, as Mr. Reynolds reported it? It is at least the third time it has been given in his

own words in UNITY: "Your committee asked the directors of the Western Conference if while maintaining unequivocally that their fellowship is bounded by no dogmatic test, they could not with equal distinctness affirm that the Conference, so far as it undertook missionary work and the work of church extension, would do so on the basis of Christian Theism." The italics are ours, to call notice to the doubtful clause, but it needs no italics to bring the meaning out. Surely the natural interpretation is what Mr. Brown says it does not mean,—"all (missionary) work which the Conference might do on its own behalf and with its own funds," and not merely that which it might do as a possible agent or adviser of the A. U. A.

But Mr. Brown urges that the question with our meaning in it would have been "gross impertinence." That may be, but we had already grown somewhat used to cavalier treatment. Besides, this policy, which it would have been "impertinence" for the A. U. A. delegates to propose, was the policy, as they well knew, which was being pressed on us by the party who had made the "issue in the West,"—the party which was loudly calling, calling to the A. U. A. for backing: Why should Mr. Brown and his friends be so "utterly amazed" that they could be "accused" of voicing the question of their western followers? And again, why amazed that they should be accused of asking that question, when their very next one was its twin, with the same family birth-marks? It was—we quote again from the report: "Then could not the Conference turn over the field-work to the Association?" Did that mean turn over, not the Conference's, but the A. U. A.'s own field-work to itself? Unless he thinks they meant that, will Mr. Brown please to characterize this question. The first one asked us to give up simply the basis of our field-work,—and that was "gross impertinence." The second asked us to give up the work itself,—and this may be called, what? Need Mr. Brown go beyond his sentence that begins, "It is with utter amazement," to find some words that apply?

And one consideration more: If the question as we understood it was too impertinent to be asked, was not the question as Mr. Brown says they meant it, too simple to be asked? It asked us whether the Conference was willing to go on doing that which it had done for years and years, which it had given no sign that it was tired of doing, which it had given many signs, and recent ones, that it was glad to do,—that is, advise freely with the A. U. A. in regard to all western mission work done by the A. U. A. on the A. U. A. basis. Did a delegation of five Boston men really travel a thousand miles to ask that question? Is there enough leisure and enough money in Boston to go on such errands as that? A two-cent stamp would have brought the answer, Yes. Yet to that errand Mr. Brown's and Mr. Reynolds' explanation of their question commits the five delegates.

Upon this evidence and these considerations I can not but think my supposition not only the more probable but the more generous,—that, notwithstanding Mr. Brown's letter, the A. U. A. delegates really asked the question they said they did in their report, the question as we understood it, and that since then the thing has unconsciously changed form in their minds. The truth is that three and a quarter years ago the A. U. A. did not respect the Western Conference, and things which now seem impertinent then seemed natural enough. They respect us more now. And they will respect us still more as their recognition grows that we are standing for something rather important to the future of Unitarianism.

Mr. Brown's other point is that

"Mr. Gannett also charges the A. U. A.," etc.—see the words in the letter above. No, Mr. Gannett was more careful than to charge that; he knew very well the caution of the A. U. A. Caution is one of its supreme attributes. He specially said, "The Association has not passed verbal judgment on the Conference. Its part is limited to the question of practical dealings or non-dealings with us." Now certainly the A. U. A. has for the present decided to not-deal with the Conference or through it in its mission work as formerly, and certainly the professed reason of this decision is the difference of our bases—the A. U. A. standing for "pure Christianity," and the W. U. C. for "Truth, Righteousness and Love." So I had a right to say, as I did, "Apparently the A. U. A. is either insisting on the name ('pure Christianity') as essential to the thing, or else 'pure Christianity' does really mean to it something vitally distinct from those three great words of life;" and a right to refer as I did to certain startling utterances credited to the Secretary of the Association as indicating the wide divergence which the Association felt between its own basis and that of the Conference. This note is no place to discuss the matter. But there are three positions possible.

(1) To hold that Truth, Righteousness and Love is not "pure Christianity" in the A. U. A. sense.

(2) To hold that Truth, Righteousness and Love, claiming to be "pure Christianity,"—not otherwise—is so in the A. U. A. sense.

(3) To hold that Truth, Righteousness and Love is "pure Christianity" in the A. U. A. sense, whether it call itself so or not.

At present the A. U. A. is at position No. 2. We believe there will by and by be an A. U. A. at No. 3, and so glad to be there!

Whether the Western Conference will accept Mr. Brown's invitation to declare that the Cincinnati basis means "pure Christianity," we do not know. We doubt if it will, while the shibboleth intent—"the name essential to the thing," and in some quarters essential to the fellowship—is still so plain. But if it would do to indicate its thought that Truth, Righteousness and Love are the essence of all pure religion, and therefore are "pure Christianity," pure Judaism, "pure Buddhism," perhaps such an utterance might be hoped for.

Though we have spoken plainly—the only way of speaking that will now help—we recognize the friendly intent in Mr. Brown's letter, and thank him for it, and heartily wish the common ground on which all could unite again, without sacrifice of principle to any, might be found. We believe time will bring it. W. C. G.

Men and Things.

It is said Mrs. Schliemann will continue her husband's work, in the excavations at Sissurlik, which will be carried out in accordance with Dr. Schliemann's plans under the directorship of Dr. Dorfield.

JUDGE JOHN LATHROP, just elevated to the Supreme court bench in Massachusetts, is a direct descendant of a parson of that name who came over in the Mayflower and who preached for the pilgrims in Leyden.

THE spirit of fellowship progresses, and one of the latest signs is the appointment of Miss Willard by the National W. C. T. U. as fraternal delegate to the next annual convention of the Catholic Abstinence Society of the United States.

MR. BENJAMIN R. TUCKER, of Boston, published on January 28, "Church and State," a new volume of essays on social problems, by Count Leo Tolstoi, translated directly from Tolstoi's manuscript. It was written several years ago, but we are told that being the author's boldest work, severely denunciatory of the powers that be, it has been kept in manuscript in consequence of the arbitrary régime in Russia. Now, however, he has decided to publish it in the United States. It is an assault upon both Church and State from the standpoint of Christ's teachings.

Contributed and Selected.

Reconciliation.

[REPRINTED BY REQUEST.]

If thou wert lying cold and still and white,
In death's embraces, O mine enemy!
I think that if I came and looked on thee,
I should forgive; that something in the
sight

Of thy still face would conquer me, by right
Of death's sad impotence, and I should see
How pitiful a thing it is to be
At feud with aught that's mortal.

So, to-night,
My soul, unfurling her white flag of peace,—
Forestalling that dread hour when we may
meet,
The dead face and the living,—fain would
cry
Across the years, "Oh, let our warfare
cease!"

Life is so short, and hatred is not sweet:
Let there be peace between us ere we die."

—The Century, Oct., 1881.

An Old Gaelic Christian Legend.

[FROM THE "LEABHAR BREAC."]

BY T. O. RUSSELL.

The following beautiful legend about the betrayal of Christ by Judas Iscariot is taken from the "Leabhar Breac," page 222, of the fac-simile copy. This book is one of the most important of those great Gaelic manuscripts that have, by some fortuitous circumstances, been saved from the wreck of ancient Irish literature. It was compiled by the MacEgans, in the County Roscommon, Ireland, some time in the early part of the fourteenth century. Gaelic literature had been in a state of decadence for many centuries before this book was compiled; nevertheless, it is a volume of wondrous interest, especially in view of the fact that by far the greater part of it is devoted to Church matters. Like most Gaelic manuscripts, the time of its compilation gives no idea of the antiquity of the language in which it is written; for most of the very ancient Gaelic literature that has been preserved, is contained in manuscripts that were compiled when the dialect known to the learned as "old Irish" had ceased to be spoken. The "Leabhar Breac" contains much of the old Irish of the eighth and ninth centuries, although it was not compiled until the fourteenth. It seems to have been the great literary repository of medieval Ireland. * * *

TRANSLATION.

After the thirty pieces of silver had been received by Judas, after Christ had been taken by the Jews, and after his crucifixion, as has been told you, Judas went to the house of his mother, that was at hand, and the thirty pieces of silver were with him; and he then told her consecutively the story of Christ—of how he (Judas) had betrayed his Lord and sold him; and he showed her the money. When his mother heard that story anger came upon her, and great, rough rage seized her, and her form and visage changed, and she cried bitterly heavy, and began to wrangle with her son, and to give him heavy, great abuse, and she was clapping her hands and bewailing misery; and then she said, Wo that I am in this miserable life, since I brought forth a wicked bodily birth like thee; and why, said she, didst thou kill the holy, true person, offering him up without guilt, without fighting? Now, said she, falls on thee all the curses of the prophets and noble fathers, and it was on thee was uttered [the prophecy], and the Son of Man will not forgive thee thy offering of him [and he] without guilt, without fighting; and not only, said she, is he the one begotten of the Heavenly Father, and he will openly take revenge for the blood of Christ on thee, and will take it from thee bitterly. Alas, alas! said she, wo to me since thou wast born, for thou art a deadly enemy. Alas! said she, it was of that the prophet spoke long ago. [Here Judas' mother quotes a prophecy in Latin.] Now, therefore, said she, O son of my sickness, of my destruction and my plague, what wilt thou do now when thou shalt see Christ rising from the dead, and a prophet of the everlasting truth, said she, going to Galilee, fulfilling [his word] to his Apostle as he promised? When he [Judas] saw his mother scolding with him, and upbraiding him, as we have said, and she weeping

and exclaiming in his presence, great anger and impetuosity against his mother seized him.

Now, when his mother was arguing with him about all these things, Judas was angered against his mother, as we have said. Judas saw the fire that was within and a caldron boiling on it, and a cock boiling in it, and the head, feet, feathers and wings had been taken from him, and he was well first-boiled, and the caldron was boiling round him. He cried out with a proud, great, angry voice to his mother and said, What is the error and confounding that are on thee that thou wouldst say of the wanton person, that he was a prophet and would rise from the dead? I solemnly swear and affirm by the great, pure secrets of the Hebrews that not more easily, quickly and surely will the boiled cock that is in that caldron rise out of it, and he without head, feet, entrails and feathers, than the Christ of whom thou speakest will rise from the dead. When, however, Judas had given those great oaths and [had sworn by] the great mysteries as we have said, and which were habitual with them, and vociferously roughly he argued with his mother, then, indeed, when they were arguing thus, the boiled cock arose out of the caldron, and he alive and full of beautiful plumage, and he went flying out onto the ridge of the house, and was so long there crowing, and he perfectly beautiful, as if he were announcing the resurrection.

A translation of the Greeks (?) out of the Hebrew into Latin proves that this was the cock that crowed three times on the night of the crucifixion when Peter, the Apostle, denied God three times by the voice of the cock. Christ looked at Peter, and Peter wept bitterly after that. When Judas, the wicked sinner, saw the boiled cock rise from the caldron, he knew that Christ would rise from the dead. Abhorrence and fear seized him after that, and he went running to the place where Christ was on the cross; and when he beheld Christ, condemned and crucified, he ran to the temple of Solomon and cast the money from him into the place out of which it had been given to him at first by the Jews out of the temple; and he put withes afterward round his neck, and he went not up to Heaven or down to earth, and his entrails and interiors fell out of him, down through him, so that himself killed himself there; and his soul went to the demons in Hell without end, without conclusion, because he had betrayed his Lord and the Lord of the elements and the King of Heaven and earth.—Independent.

Theodore Parker and the Ministry.

All my friends advised me against the ministry—it was "a narrow place, affording no opportunity to do much." I thought it a wide place. . . . I then asked myself these three questions: 1. "Can you seek for what is eternally true, and not be blinded by the opinions of any sect, or of the Christian Church; can you tell the truth you learn, even when unpopular and hated?" I answered, "I CAN." Rash youth is ever confident. 2. "Can you seek the eternal right, and not be blinded by the statutes and customs of men, ecclesiastical, political, and social; and can you declare that eternal right you discover, applying it to the actual life of man, individual and associated, though it bring you into painful relations with men?" Again I swiftly answered, "I CAN." 3. "Can you represent in your life that truth of the intellect and that right of conscience, and so not disgrace with your character what you preach with your lips?" I doubted of this more than the others; the temptation to personal wickedness seemed stronger than to professional deceit—at least it was then better known, but I answered,

"I CAN TRY, AND WILL!" Alas! I little knew all that was involved in these three questions, and their prompt and youthful answers. I understand it better now. So I determined to become a minister, hoping to help mankind in the most important of all human concerns, the development of man's highest powers.

—Letter to the 28th Cong. Soc.

Correspondence.

The Emerson Memorial Monument.

We are glad to print the following communication and warn our readers from dismissing it too flippantly. It is a suggestion not to be disposed of by a good-natured but incredulous smile. May it not be that it is a prophetic note indicating a rising tide from eastward, the land of vision and the home of seers? Human history contains not the name of a more gentle outcast from conventional religion than Ralph Waldo Emerson's, and true religion has found no clearer witness in modern times. These are days when the heart of the American people is made large with noble conception. The religious organization that in the last decade of the nineteenth century would thus rear a monument to Ralph Waldo Emerson will make the most spiritually-abiding and significant contribution to the great Columbian celebration. Think of it, friends. Here is a fund which challenges the generosity and enthusiasm, not of the west alone, nor yet of our New England east only, but of the free minds and consecrated thinkers the world over. England could scarcely forego the pleasure of joining in such a monument, and the land that recently unveiled the bronze statue of Giordano Bruno might like to be counted in.—Ed.

DEAR UNITY: It was \$50,000, and not \$25,000, that I meant to suggest as a monument to Emerson, a Memorial Fund for the Western Conference. Unitarianism will do well thus to honor him now, whom it once rejected. That sum is not too large either for the name we would honor, the needs and merits of the cause, or for the people to give. I believe there is a nobility in our men and women, a self-giving spirit in our people, a devotion to religion that is wedded to science, of which we have little dreamed yet. They want a great and worthy opportunity, and then they will give grandly.

I would not wait for the completion of the fund already started, and half completed, but call for this one at once.

There is a man or a woman somewhere in this great country who wants to give the first \$5,000, in his own name, in the name of his dead wife, in the name of her dead husband, or in the name of a beloved son or daughter gone.

Who will head the list for \$50,000, with \$5,000 or more to be paid when one-half the whole amount shall be secured and the Conference pledged to do its best to secure the rest.

We can raise the \$50,000 to the honor of Emerson before or by the time the Conference will have gathered the balance of its first \$50,000; thus making a grand total of \$100,000.

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The use of Ayer's Sarsaparilla. One bottle may not cure "right off" a complaint of years; persist until a cure is effected. As a general rule, improvement follows shortly after beginning the use of this medicine. With many people, the effect is immediately noticeable; but some constitutions are less susceptible to medicinal influences than others, and the curative process may, therefore, in such cases, be less prompt. Perseverance in using this remedy is sure of its reward at last. Sooner or later, the most stubborn blood diseases yield to

Ayer's
Sarsaparilla

"For several years, in the spring months, I used to be troubled with a drowsy, tired feeling, and a dull pain in the small of my back, so bad, at times, as to prevent my being able to walk, the least sudden motion causing me severe distress. Frequently, boils and rashes would break out on various parts of the body. By the advice of friends and my family physician, I began the use of Ayer's Sarsaparilla and continued it till the poison in my blood was thoroughly eradicated."—L. W. English, Montgomery City, Mo.

"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

"For years I suffered from scrofula and blood diseases. The doctors' prescriptions and several so-called blood-purifiers being of no avail, I was at last advised by a friend to try Ayer's Sarsaparilla. I did so, and now feel like a new man, being fully restored to health."—C. N. Frink, Decorah, Iowa.

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Church Door Pulpit.

The Church of the Telescope.

DELIVERED BY REV. H. C. PARKER IN WOBURN, SEPT. 14, 1890. PUBLISHED BY REQUEST OF A MEMBER OF THE CONGREGATION.

At a recent meeting of our South Middlesex conference, one of the speakers recalled an experience which he had in the Alpine region. He was sojourning in the beautiful Vale of Chamouni, and had found a secluded spot away from the throng of tourists, where he sat, feasting his eyes on the vast snow-fields of the mountains that lifted their white heads far up into the sky. It was a rare, clear day, and Mont Blanc was shining in all her magnificence. As he sat resting and watching and worshiping at the foot of this great white throne, a man came along and asked if he could see the people ascending the mountain. No; he could see nothing but a pyramid of whiteness. The stranger handed him a glass, and then he looked and saw a party of eight or ten persons slowly toiling upward. He followed them until they came to a point where there were two paths leading upward. Here they stopped for a little, evidently debating in their minds which road to take. Now, from his distant point of view, he could see what they, who were on the spot could not see, and that was that during the night, or sometime since the guide was last there, there had been a snow slide, or avalanche, that had completely obstructed one of the roads, so that if they went to their left, after climbing up a long way they would have to retrace their steps without gaining the object sought. He saw them moving first one way and then the other, and he wished he might send his voice up the vast mountain side to tell them their true course; but he could only watch their movements and conjecture as to what was passing in their minds. At length they started on, taking the wrong way, so that after several hours' climbing they found that their toil had been in vain. And this event served to impress the mind of our friend with a sense of the difference between a person who contemplates a problem of life from a distance, and without any personal interest in the result, and another who is on the ground working at the task, and is directly affected by the way the problem is solved. I use it this morning, however, as illustrating the advantage of a long range of vision in religion.

A wise teacher of old counseled his disciples to take short views of life, assuring them that sufficient unto the day was the evil thereof; a wise word indeed to those who look into the future, only to gather troubles for the passing day. It is better to take thought only for a single hour, than to sweep the future with telescopic eye simply to discern signs of storm and tempest and fill the heart with dread and fear. But one of the surest ways of inviting calamity is to let the morrow take thought for itself. In the business world one would expect nothing but failure who did not look beyond the present day's doings. Generally speaking, the difference between the success of one man and the failure of another is a difference of range in their vision. One looks into the future, seeing the end from the beginning; the other gives himself wholly to the affairs of the day, taking no thought for the morrow.

A certain church deacon went to a somewhat sceptical acquaintance of mine, who had accumulated quite a goodly fortune, seeking money for the canceling of a church debt. The deacon remarked that since the Lord had prospered him so abundantly in his works, he thought he might be glad to donate something to the promotion of the gospel, and he had called to give him that privilege.

The sceptic replied, "Since the Lord has prospered me in my works!" Let us see about that. Just before the war, I took a journey through the Southern States. I saw the temper of that people, and how intensely they felt on the question that was then agitating the nation. I knew something of the temper of the North, and I felt convinced that there was to be a severe contest between these two sections of our country. As a result of that conflict I knew there would be an increased demand for the kind of goods I manufactured at a greatly advanced price. I enlarged my factory, doubling its capacity for production. I went up into the northern part of the state and bought several hundred acres of timber land, so that I was ready to meet the demand when it came. The results justified my expectations, and I make no bones of saying that I made a good thing out of it. It was in this way that I gained what I have. Now deacon, if you will tell me where the special favor of the Lord came in in this matter, I will make a full and fair return for his services, for I do not want to be in debt to anybody. And the deacon went away murmuring to himself, "How hardly shall they that have riches enter into the kingdom of heaven." And I remember hearing of a certain merchant who built large store-houses at the beginning of the rebellion, and filled them with tea, hoarding his treasure until its market value had doubled two or three times over, then disposing of it at a favorable time, thereby making himself a king in mammon world. And so in every department of industry and business, there were men of a mercenary turn of mind, who, at the beginning of the great struggle that came so near rending asunder the heart of this great nation, took a telescopic vision of affairs, and adjusting their acts to remote ends, made themselves masters of princely fortunes. As people witnessed their ingatherings, some said "What lucky men they are! It is strange how fortune smiles on some and frowns on others." But the luck and the fortune and the special favor of the Lord were in the long range of vision, the telescopic eye that looked into the future and saw the way in which the country was moving. And I observe that what men call ill-luck is generally the result of a too limited view of the ways and workings of the world. Fortune loves to keep company with the far seer, the man who makes the sunlight of to-morrow illumine the path of to-day.

A very industrious man spent twenty-two years writing a book, which I very much fear has not been read through by twenty-two persons. And why is there so little demand for it? The trouble is, the author read, studied, thought and wrote with a microscope in hand, never once using a telescope, so that the book has no range of vision, no breadth of view. There was never a Hebrew point or Greek accent that escaped his eye, but to see the relation of any important fact or event to the increasing life of humanity was quite beyond his power. The prophetic, or imaginative element, which is as essential in the study and interpretation of history as in the prosecution of any kind of business, or the writing of a psalm or a novel was altogether wanting. And because of this defect, the work lacks human interest, and is of little worth to mankind.

I am disposed to believe that in every department of life there would be more sure and certain progress if there was freer use of the telescope. Take it in the world of morals and religion, and how grievously has the world sinned and strayed because of the lack of light! All men and women everywhere desire and seek after that which they believe is best, that which they think will yield peace

of mind and happiness of heart. The mother who throws her child into the Ganges, or into the arms of the red-hot Moloch, is seeking that which she believes is best, just as sincerely as the most enlightened Christian mother who sends her child to Sunday school or day-school, that it may be instructed in the ways of truth and right. They are equally honest and equally desirous of doing the best they can for the child, and each acts according to the light she has. The difference in their act is a difference of vision, of general intelligence. Philip II, of Spain, was as honest as Abraham Lincoln, and the one devoted himself as conscientiously and earnestly to the task of enslaving the world as the other did to the task of freeing a race from bondage. Had the devout monarch used a telescope, there never had been the most terrible and bloody work of the inquisition. Thousands of innocent lives would have been spared, and he would have found something to cause his hard face to break into a smile, besides the cruel Massacre of St. Bartholomew's day. Had the vision of John Calvin been of wider range, there would have been less zeal on his part to "quench the lamp of liberty in blood," and Servetus might have continued to preach his more rational gospel to light-seeking minds.

When I read what are called histories of civilization, I am impressed with the fact that it was not "conscious cruelty, but ignorant mercy" that inspired the deeds that have left the deepest and darkest blots on the pages of human history. And if we were seeking the greatest worker of iniquity among men, I think we should find the demon not in the tiger element still surviving in human nature, but in that zeal for godliness, not born of knowledge, that blind fanaticism such as led Paul to think he was doing God an acceptable service when he was hailing Christian men and women to prison and death. Why did Pope Innocent III. establish the inquisition? Was it simply for the sake of slaughter and carnage; his love of tears and groans? Was it not rather because he ignorantly believed that light other than that which came through the church windows was deadly poison to the soul, that heresy was the open road to eternal pain, and that the greatest blessing that he could confer upon humanity was to torture and kill all who sought, by their heretical teachings, to persuade men to take the broad highway to destruction? And those who stood by the inquisition racks and the martyr fires, rejoicing in the groans and cries of their victims, were governed by what they thought the will of God, as were the Puritans here in New England, who whipped Quaker women at the cart-tail, banished Baptists from their society and burnt witches at the stake. They put a few to torture and death, that the many might be saved from the quenchless burnings of an endless hell. The motive was a good one, and, by so much as we love humanity, we should do to-day as they did if we had their intellectual conception of the world and the theological belief based thereon. It is because we have a larger range of vision, wherein we perceive a better way of serving humanity, that we do not follow their example. We have reached a point where we can see that all endeavor to serve mankind by cutting off the heads of the best and bravest thinkers of the race is misdirected effort. And when we look over the history of the world, it makes the heart sink to think how much honest effort has been wasted and worse than wasted; how it has defeated its own purpose; how, in multitudes of cases, instead of saving man, it has been the means of debasing him, and hindering his upward march, simply because it was

not guided by the light of science and right reason. Think of the millions of money, of the time and treasure which European nations devote yearly to the holy office of teaching men to be murderers, to be scientific destroyers of one another's lives and property. Suppose these nations had sufficient range of vision to see the truth in the sublime utterance of Paul, that God hath made of one blood all nations of men to dwell as one family on the face of the earth, and should convert their great armies of idle consumers and destroyers into industrial producers and peacemakers; take the millions of treasure now devoted to the support of standing armies and the fostering of the military spirit and temper, and consecrate it to the work of education, opening the eyes of the people to larger visions of truth, justice, liberty and love; what a new face it would give to European civilization, and what an earnest it would be of the millennium of God. Think of the time, toil and treasure consumed in building the Chinese wall, which wall would have been rendered absolutely useless, had the same labor, time, and money been devoted to the work of educating, strengthening morally and intellectually, the people that it enslaved.

And in the reformatory endeavor of the world, what wealth of moral purpose, of consecrated zeal, unselfish devotion and sincere love of humanity is wasted, and worse than wasted, because of the limited vision of those who are engaged in it. Men see some gigantic evil stalking abroad—intemperance, political corruption, infidelity in social life, industrial oppression, poverty or what not, the demon has put his foul hand upon them in some way, perhaps polluted some member of their family; doting parents learn with surprise and horror that their well-beloved son has been found intoxicated or has been enticed by bad associates into some den of iniquity, and then the cry is heard, Let us go to now and hunt this monster from the land. Let our homes be no more infested with his presence, our youth no more corrupted by his enticements, our civilization no longer blackened or defiled by his polluting touch. And so with rally and raid, flamboyant speech and boundless zeal, the holy war is begun. Here and there a sudden shout of victory is heard, but the voice is soon drowned with cries of disaster and defeat. The attack seems only to have roused the enemy and made him more rampant than before; and the soldiers of reform, when their enthusiasm has cooled, learn that their efforts served only to increase and aggravate the evils which they sought, in all honesty and with great confidence, to abate.

It is not for lack of heart, of moral purpose or moral endeavor, that the world is not saved. On the contrary, we may believe that there has been sufficient effort put forth to save the world several times over from every ill that flesh is heir to, had it only been wisely directed. It is because we lack knowledge, because we do not understand the conditions of success, do not know how to shape our acts in accord with the laws that govern the moral world, that our best endeavors so often miscarry, and that we are still so far from the Kingdom of God. A wealthy and philanthropic lady of Boston is quoted as saying "I am done making paupers;" by which she meant that in her desire to banish poverty and relieve the suffering, she had been giving indiscriminately to those whom she saw in need, and that she had now found that she had been working in the wrong direction, and that instead of abating poverty she had increased it. In her enlarged vision she saw that if she was to do anything towards lifting up the morals of the city, and

banishing pauperism, she must not simply scatter her money on every side, simply support this or that charity institution, but must learn the laws by which people can be safely helped, look after the sanitary conditions, the associations and surroundings, the moral atmosphere in which people exist, and in which children live and grow.

And in view of this fact, that the one thing which the world needs, needs more perhaps than anything else in every department of its manifold life, is *light*, and that more abundantly, it seems to me there ought to be a Church of the Telescope; a church whose chief office should be to seek and impart light on all the great questions that concern the moral and religious progress of mankind. And so far as the Liberal church has any *distinctive* mission in the world, I hold it to be this. It is to be a light set upon a hill. It is to hold the telescope and describe the true course of humanity's advance. For the work of establishing soup-houses, "smoking rooms for the needy," rescuing drunkards from the ditch, cleansing lepers, feeding the hungry and clothing the naked, there are other churches that are much better organized and equipped, and can render more effectual service. For voicing the religious emotions; kindling the sense of awe, reverence, wonder and mystery in men, there is no Protestant church that is not at least a thousand years behind the Catholic church. She alone has the traditions, the architecture, the ritual, the music, the symbols, the holy vestments necessary to a high order of excellence in that part of the religious service. But as a medium of the world's increasing knowledge, the agency by which the light of science, the best thought and faith of the thinking world, the latest revelation of God, is to find its way into the common mind and heart, there is no church that stands on so high vantage ground as the Liberal. She is unencumbered with final creed, changeless ritual, infallible pope, or infallible book. Her fundamental principles, her history, traditions, symbols, form of organization and government, are such as to make it possible for her to render this much-needed service. Professor Swing was a Presbyterian, thoroughly trained and educated in the creed and faith of the "elect," but light came into his mind and then there was no longer room for him in the mother church. Doctor Thomas was a Methodist, but when he got a new idea he had to get a new church to put it in. Stopford Brooke was an Episcopalian, but in order to speak the truth made clear in these later days of God's revealing, he found it necessary to step outside the surpliced order. And there comes to me the name of many a Baptist who found that he could not be a rationalist and a Baptist at the same time; that if he was to welcome the increasing light, he must leave his "outgrown shell by life's unrelenting sea." Beecher found that in becoming a believer in evolution, he had relinquished every shred of his Calvinism, belief in the fall of man in Adam, the wrath of God, sacrificial atonement for sin, infallible Bible, in short, in all the doctrines that were regarded as fundamental and essential by the church in which he was reared. Fully one-fourth of ministers in the Liberal church are there because they could not stay in the church of their childhood and speak freely the latest and best thoughts that came into their minds. But of the Liberal church it can be truly said to-day that her purpose is to be hospitable to all truth, and no one finds it necessary to go outside to give the fullest and freest utterance to whatever new and high ideas may find a temple and a home in his mind. Every worshiper at her altar is free to

seek, free to think, free to speak, free to act; and this liberty makes it possible for her to cherish a faith that shall be the religion of the intellectual leaders of the race; makes it possible for her to stand in the van, and give direction to the moral and religious progress of the world. This is the high privilege that is set before her, and it is to be hoped that she will never prove faithless to so great an opportunity.

Let me not be understood as saying that this is all the work that she has to do, or that the Church of the Telescope should ever be indifferent to the philanthropic or reformatory work of the world. On the contrary, it should ever seek the light, that it may illumine the path of all who would engage in such holy endeavor. Of what advantage would it be to discover the true way, if neither her worshipers nor anybody else were led to walk therein? If we accept all that has been said of late about our Unitarian fathers, we can believe that they rested in the calm assurance that they knew the way to God themselves, and it did not matter very much whether anybody else knew it or not. It was said of them that they were "the most complacent set of Christians that ever set out for the kingdom of heaven." They saw what they believed to be the true light, and others might find it if they could. The missionary spirit was certainly not a "familiar" spirit with them. Jesus had his vision on the mountain top, but he came down and healed the demoniac. And so the true church, while it sweeps the sky with its telescope, will keep a firm, hard grasp on humanity, that the larger vision may, in the end, mean more abundant life for man. The brave youth of Longfellow's immortal poem climbed so high that he perished in the snow. The church that gets so far away that the warm blood of humanity can not flow through its heart, will turn to ice. It must stand in vital relation with all that is human to make its truth the saviour of men from death unto life. But, however much it may feel for the poor, the down-trodden, the unfortunate, the weak, the despised, the misled, the abandoned, let nothing deter it from fulfilling its true mission of bringing light to those sitting in darkness. Let it stand now and forever for the latest and fullest revelation of God, with its eye to the future rather than the past.

It had become a proverb with the ancient Hebrews, that where there is no vision the people perish. And a familiar Christian name for Satan is Prince of the Powers of Darkness. Darkness has ever been the symbol of dread and fear. At night all the beasts of the forest come forth, seeking whom or what they may devour. At night, all evil spirits, ghosts, imps, specters, hobgoblins, devils, come forth to display their hideousness and prey upon their victims. No one was ever known to hear or see a ghost in the day time. There are very few who would have any fear or hesitation about walking through the graveyard, or cemetery in the broad day. But there is not one man in a hundred, or one woman in a thousand, who would dare walk there alone in the dead of night. Then, every stone would be an apparition in a white shroud, dancing about over graves, coming nearer and nearer, to get possession of the wanderer's soul. At night, the murderer steals forth to surprise his victim, the beast of lust seeks the object of his beastliness, the robber commits his depredations, the gluttonous man and wine-bibber takes himself to the place of marauders, brigands, carousal; villains of every degree and kind prowling about highways, villages and cities, work their manifold crimes. But when the day-star arises, flooding hill-top and valley

with his golden beams, then all these denizens of the darkness get themselves to their dens and holes, fearing the light because their deeds are evil. And so it has ever been that the workers of iniquity, the beasts of cruelty, lust and crime, have found that the world's darkness and ignorance was the season most profitable for action. And so it has been ever that light was the symbol of hope and deliverance. The sun was always regarded as man's supreme friend, and was very early worshiped as the Lord and giver of life. It is light in the earth that gives life, it is light in the home that gives health, it is light in the heart that gives hope, it is light in the mind that dispels superstition, the demons of doubt and fear that are wont to mope and gibber between us and the divine. And it was a fine inspiration of old which said "God is light, and in him there is no darkness at all." And the writer of the book of Revelation from his island prison, saw in vision the city that was to be the permanent home of God, that there was no night there, "And they needed no candle, neither light of the sun, for the Lord God giveth them light, and he shall reign forever and ever." "Walk in the light, that ye may be the children of the Light," was the injunction of him who was afterwards called the "Light of the world."

The Study Table.

Freedom Triumphant. By Charles Carleton Coffin, author of "Drum Beat of the Nation," "Redeeming the Republic," etc., etc. Illustrated. New York: Harper & Bro. 1890.

This is Mr. Coffin's fourth volume on the war for union and emancipation. It covers the period from September, 1864, to the close of the war. With the former volumes it has the advantage of being written by one who saw many of the scenes which he describes. From that circumstance his whole narration draws a life and color which it could hardly get in any other way. But if he has ever felt the temptation to fall back on his personal experience to the neglect of serious study, his victory must have been complete. He has been a careful student not only of printed authorities but also of original documents. The changing attitude of the South towards the employment of negro troops is one of the most significant aspects of the concluding period of the war, and Mr. Coffin has made this a matter of special study. The moral perspective of his history gives it the highest value for the young people whom it is meant to serve. From first to last he has traced with great precision the steps by which the war for union became a war for the emancipation of the slave. It is possible that some deductions should be made from the praise of the Northern armies for their quick absorption in the citizenship of the Republic. And it is not the soldiers' fault so much as the politicians' that their hands have been heavier on our legislation as the war has grown remote. The illustrations are a valuable addition, and the book is one which parents may read to great advantage with their children around the evening lamp.

Harper's Young People 1890. Harper & Brothers, New York. It is not unlikely that many an indolent reviewer or fond parent, as he turns the pages of this big octavo, 892 all told, will find them growing dim, all this is so different from anything that he had when a boy. It is hardly to be doubted that this is the best yearly volume of the magazine that has appeared, if for no other reason than because it contains Mr. Howells' "Boy's Town," a serial with which no former one compares. Next after this in value we should place Mr. W. H. Gibson's tender and loving studies of the natural world, with his exquisitely beautiful illustrations. The illustrations generally have real artistic excellence and must educate the boys and girls who look on them to an appreciation of what is beautiful in pictorial art. Under the head of "Christmas" there are several interesting titles, and nothing seems to have been omitted that was likely to attract and hold the attention of young readers. It is a good book to take into the country, a new volume every summer, at the summer's end leaving each year an earlier volume with the boy across the way or down the road, to keep for winter nights.

Tim's Fairy Tales. By S. W. P. Chicago: Lily Publishing House. 75 cents.

A dainty little volume in gray and blue embodying a story as pure and bright as the butterfly and humming-bird, who as fairies hover about this second Tiny Tim of fiction, a humpbacked little lad of seven, and speak

to him of purity, the power of human will and the love of God. Thus wooed, he listens and obeys this "sweetest voice he ever heard," and grows first wise, then good, and at last straight and prosperous in goods and lands. We feel the spirit of real truth and a tender knowledge of child life in this earnest bit of fiction, but we think the story a little marred by the too abrupt statement of the cure of little Tim through his deep faith that "God loved even me." There is a lack of logical sequence in the working out of this thought that noticeably exists in the rest of the story, and which would make so wonderful a fact rather puzzling than convincing to the child reader for whom the book is primarily intended. It is illustrated by Searle and Gorton and P. Baumgras, and published by the Lily Publishing House 161 La Salle St., Chicago.

Periodicals.

SOME interesting, and before unpublished letters of Charles and Mary Lamb make up the first article in the *Atlantic* for February, the letters being edited by Mr. William Carew Hazlitt. Professor Royce treats of the second "Philosopher of the Paradoxical," who is Schopenhauer. He discusses ably Schopenhauer's place in the world of thought, and concludes his paper with a passage of great beauty. Mr. Percival Lowell's "Noto" is continued, and contains several striking descriptions of scenery, especially the writer's first glimpse of Noto, on the Arayama Pass. Alice Morse Earle has a paper on "The New England Meeting-House," full of curious information. Mr. Alpheus Hyatt writes on "The Next Stage in the Development of Public Parks," advocating the allowance of space for a collection of living animals for the uses of the student. Frank Gaylord Cook contributes a paper on "John Rutledge." William Everett has an article on the French Spoliation Claims, and Theodore Roosevelt, in "An Object Lesson in Civil Service Reform," tells about the work of the National Civil Service Commission for last year, and its success in gaining a large number of applicants from the Southern States to enter the civil service examinations. Mr. Stockton's amusing serial "The House of Martha," continues. The fortunes of "Felicia" begin to reach their climax. Reviews of Sir Walter Scott's Journal and of Adams's Life of Richard H. Dana complete an interesting number. Houghton, Mifflin & Co., Boston.

THAT new Quarterly, devoted to abstract philosophical questions, the *Monist*, is at hand in its second number. It opens with an essay on "The Architecture of Theories," by Charles S. Pierce. The articles following are "Illustrative Studies in Criminal Anthropology" by Professor Cesare Lombroso; "The Squaring of the Circle" by Herman Schubert, who gives an historical sketch of the problem from the earliest times to the present day; "The Criterion of Truth," by the editor; "Five Souls with but a Single Thought," a felicitous way of naming a paper on the psychological life of the starfish. Some literary correspondence by Professor Friedrich Jodl from Germany, and Lucien Arret from France, with reviews, complete the number. Published by the Open Court Co., Chicago. \$2.00 per year, 50 cents single number.

THE second number of the *International Journal of Ethics*, Quarterly, should have received earlier notice. D. G. Ritchie, of Oxford, discusses the "Rights of Minorities." Prof. Josiah Royce writes on "A New Study of Psychology," J. H. Muirhead on "Moral Theory and Practice," Prof. Friedrich Jodl on "Morals in History," W. L. Sheldon, Lecturer of the Ethical Society, of St. Louis, treats the subject, "The Ethics of Doubt," with special reference to Cardinal Newman. Prof. F. H. Giddings contributes a paper on "The Ethics of Socialism." Mrs. M. McCallum reviews the Ethical Movement in England. Published in Philadelphia, 1602 Chestnut street. Yearly \$2.00, single number 50 cents.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book in print will be mailed on receipt of price, by the publishers of UNITY, CHARLES H. KERR & CO., 175 Dearborn St., Chicago.

The Fruits of Culture. Count Leo Tolstoi. Translated by George Schumm, Boston: Benj. R. Tucker. Cloth, 12mo, pp. 185. Price 50 cents.

Capital. By Carl Marx. Parts I, II, III. Double numbers. IV. New York: Humboldt Publishing Co. Paper. Price 30 cents.

Are the Effects of Use and Disuse Inherited? By William Platt Ball. New York: Humboldt Publishing Co. Paper. Price 15 cents.

Vindication of the Rights of Woman. By Mary Wollstonecraft. New York: Humboldt Publishing Co. Paper. Parts I and II. Double numbers. Price 30 cents.

What is Music? By Isaac L. Rice. New York: Humboldt Publishing Co. Paper. Price 15 cents.

Lightning, Thunder and Lightning Conductors. By Gerald Mallory D.D., D. Sc. New York: Humboldt Publishing Co. Paper. Price 15 cents.

Notes from the Field.

Decorah, Ia.—Rev. S. S. Hunting, minister in charge, writes: It was a field-day for the many friends who gathered in the building which we call Unity church, on the 18th inst., for the service of a formal dedication. We have looked forward to this day with large hopes and great faith. It came. The clear sky and the delightful atmosphere made a perfect day. The church crowded with a thoughtful and sympathetic congregation, made the symbolic temple of God. "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you?" was the text from which evolved a fine, broad sermon on religion, as the natural outgrowth of the human soul, by John R. Effinger, of Chicago. All the friends agree that the harmony of the service and the sympathy of the people made the place sacred for the hour. The best we can desire is that the same spirit continuing, it will prove that we have "built better than we knew." The hour with the Sunday-school, in the afternoon, gave the opportunity for the attending ministers to speak a kind and a practical word for the children and youth of the church. In the evening, the house was filled again for the devotional service, and the sermon from T. B. Forbush, of Chicago. His subject was "Authority." Just behind him on the wall is the motto, "Truth for Authority." He was true to the motto. The statement of the Roman dogma, then of the Protestant doctrine of Bible authority, which has practically proved to be the authority of a creed made by Protestants, could hardly be better done. It was easy to show that the basis of authority is practically the same by Romanist and orthodox Protestant. The preacher proceeded to show why reason, or the spiritual consciousness, should be the basis of authority in religion. The words of Channing were rightly quoted, "I am surer that my rational nature came from God, than that any book came from him." The sermon made a deep and lasting impression.

We may add to the above that Rev. Helen G. Putnam, of N. Dakota, was among the ministers present and participating. She filled the pulpit in the evening of the 22d of January, and afterwards returned to her extensive missionary field in northwestern Iowa and the Dakotas.

Minneapolis, Minn.—The Minneapolis papers report a sermon by Rev. H. M. Simmons, of the First Unitarian Church, in reply to Archbishop Ireland's sermon of the week previous, in St. Paul, on "Agnosticism." Mr. Simmons took as his subject "What Catholicism owes to Agnosticism." He defines Agnosticism as "a modest refusal to dogmatize about unknown things, a humble confession of the limitations of human knowledge," and naturally concludes that "modesty and humility are the last things which religion ought to censure."

—Rev. S. W. Sample has effected a permanent organization of the People's Movement, at Century Hall, Minneapolis, by the adoption of the following constitution:

"In order to establish a permanent organization for the promotion of pure Christianity, independent of all sectarian lines, we, the undersigned, do hereby associate ourselves together under the auspices of the 'All Souls church of Minneapolis' for the purpose of holding people's meetings in the central portion of the city, and we further agree to co-operate and work together for the success of such meetings, and give the same our full and hearty support.

"This association shall be known as the People's Meeting, and shall be governed by an executive committee of 12, five of whom shall constitute a quorum for the transaction of business. This committee shall be elected annually, and the members shall serve till their successors are chosen.

"The executive committee shall be assisted in the work of this association by such auxiliary committees as it shall deem necessary to from time to time appoint."

The meetings thus far are reported as very successful and reaching all classes of people. Mr. Sample has received "congratulatory letters from Rev. J. H. Tuttle and Rev. H. M. Simmons, and proffers of assistance have been received from persons who are neither members nor attendants of any church."

Boston.—A public reception and dinner were tendered Rev. A. M. Knapp in Tokio, as he was about ready to leave for home. Among the eminent Japanese present was the late minister from Japan to the U. S. government, who made a felicitous address.

—The monk from Wales, Father Ignatius, has been refused permission to hold any Episcopal services in Brooklyn, N. Y. He claims to have made a large religious revival in New York city, and to have sent quite a sum of money to aid in building a new monastery in England.

—The Boston Unitarian Club has elected Arthur T. Lyman president for 1891.

—At the January meeting of the A. U. A., Rev. Geo. L. Chaney, of Atlanta, was appointed missionary for the southern states. Preliminary action was taken in relation to the appointment of a minister with desk room and a small salary to facilitate the work of Unity clubs, guilds and temperance societies in our churches. \$150 were appropriated

to Santa Barbara, \$500 to Seattle, \$300 to West Duluth, Minn., \$200 to North Platte, Neb., \$300 to the Danish church, Salt Lake City, \$200 to West Superior, Wis.

St. Paul, Minn.—Rev. S. M. Crothers is giving a series of sermons in Unity Church, on the "Great Books of Religion." Speaking of Confucius, he said, "He preached the civic virtues, industry, temperance, sincerity. More than other contemporary religious teachers, or than most modern ones, he emphasized self-culture. First of all virtues he placed sincerity. 'Sincerity,' he said, 'is the way of heaven.' In just this element of sincerity much of our modern religion is most lacking."

—Rev. W. S. Vail, Universalist, of St. Paul, on a late Sunday, addressed a large audience at the Grand Opera House. He announced as his topic the "New Orthodox Bible," and began by reference to Gail Hamilton's book "A Washington Bible Class," the fundamental positions of which, he took as the leading propositions of his discourse.

Manistee, Mich.—The Unitarian Church issues a card announcing its services and pastor, Monday evening receptions and the topics of sermons from Jan. 25 to March 29. The "topics" take a wide range through interesting fields of study. We notice three evening subjects, viz.: "The Crusades," "Washington and Lafayette," and "An Evening in Switzerland," are all to be illustrated by the magic lantern.

Port Orange, Fla.—A cry comes up through a UNITY subscriber for a missionary of the liberal faith in Port Orange. "There is a large liberal element," but no one to lead them. We commend to them the little publication of this office entitled "Hymns and Services for Sunday Circles." It is designed to help those who desire to help themselves without a minister.

Chicago. Church of Messiah.—The pulpit of this church was supplied on the morning of Jan. 18 by Rev. W. G. Todd, of Topeka, Kas., Jan. 25 by Rev. Chester Covell, of Buda, Ill., and by Prof. A. W. Gould of Manistee, Mich., Feb. 5, all of whom we were glad to welcome at the Western Unitarian headquarters.

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Frances E. Willard says of it: "The Faith that Makes Faithful is purely Unitarian. But it says in style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, 'Quit your meanness.' The book was such a help to me in my endeavor to quit my own, that I wrote a little notice of it in some paper, and a young Methodist minister seeing what I had said, sent for the book, then sent me a reproving line because, he said, I had misled him; he did not wish to read the writings of a Unitarian, and wondered that a Methodist, like myself, would speak of them with praise. Whereupon I wrote back to him, mildly inquiring if he had never received benefit from the sayings of Socrates, Marcus Aurelius, Epictetus,—if he had not, in his classic course at college, spent considerable time over the writings of Unitarians who lived in Greece and Rome, and if a man who wrote so reverently of God, and so helpfully of our duties to our fellow men with whom we live, was to be cast out of the synagogue because he lived in the nineteenth century, rather than in the last before Christ or the first after him. At this, the young man had the grace to write again, telling me that he looked upon himself as impertinent, and though I had thought so when the first note came, I was well assured that he was not, when I had read the second."

The Unending Genesis; or, Creation Ever Present. By H. M. Simmons. Contents: The Old Genesis Story; The Firmament of Space, Worlds Rounded and Rolling, Worlds Warmed, "Let there be Light," Compounds and Crystals, Sea and Land, The Air Firmament, Plant Creation, Animal Creation, The Mental Dominion, Moral and Spiritual Creations. Paper, square 18mo., 111 pages. 25 cents.

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Practical Piety.—Four sermons delivered in Central Music Hall, Chicago, by Jenkin Lloyd Jones. Subjects, "The Economics of Religion," "Bread versus Ideas," "Present Sanctities," "The Claims of the Children." Limp cloth, square 18mo., 60 pages, 30 cents.

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Wed.—Humanity has progressed in proportion to the activity of its own rational and moral intelligence.

Thurs.—We defeat evil . . . when our hearts and wills lay hold on goodness with their whole strength.

Fri.—We get visions of heaven through the very tears sorrow brings from our eyes.

Sat.—Intelligence comes in to help win the battle.

—W. J. Potter.

The Sculptor Boy.

Chisel in hand stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy,
As an angel-dream passed o'er him.
He carved it, then, on the yielding stone,
With many a sharp incision;
With Heaven's own light the sculptor shone,
He had caught that angel vision.

Sculptors of life are we, as we stand,
With our souls, uncarved before us,
Waiting the hour when at God's command
Our life-dream shall pass o'er us.
If we carve it, then, on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own;
Our lives that angel vision.

—Bishop Doane.

An Instance of Liberalism.

On a tongue of land running out into the lonely lake of Constance in the very heart of Europe, is the ancient town of Romanshorn, containing but little to rouse the interest of the average tourist. In form, its harbor resembles the wide-spreading horns of the Roman cattle, from which circumstance it derives its name. It is a quiet, sleepy bit of a town, its only activity, apparently, being a milk-preserving establishment, which gives occupation and support to a large proportion of its inhabitants. On an elevation of land, lying near the tip of one horn, stands an ancient castle, which has been renewed and remodeled, without changing the original plan to any great extent, but introducing such modern improvements as make it a model home for a family of the present time. It will readily be imagined that the view from this point is surpassingly lovely. Steamers may be seen flying on the blue waters of the lake, going from port to port, and from shore to shore, while on either side fruitful vineyards, orchards and gardens, with here and there pleasant villages and handsome villas combine loveliness and picturesqueness.

Within a stone's throw of the castle is the one small church of the town, a mere bird's nest of a church, not wholly old nor wholly new, seeming to unite the past with the present, simple and unpretending in style, and interesting only as exhibiting through its modes of worship, a liberality of spirit quite unusual. The building is used by Catholics and Protestants alike. The priest with his devout flock occupy the little edifice during the morning hours and worship the Lord according to their ceremonial, with incense and burning candles. For the afternoon service, as much of the paraphernalia of the altar is removed as is inconsistent for the different form of service, and the Protestant pastor and people assemble to worship in accordance with the light by which they are illumined. The greatest friendliness exists between the two shepherds, which extends to the flocks also, and all dwell together in unity of spirit, helpful in sickness, full of sympathy in times of sorrow, rejoicing in joys, apparently with no thought of religious belief. It is no unusual occurrence for Catho-

lics and Protestants alike to be present at the other's service.

Could one help thinking that, but a short bird's flight from this spot, occurred one of those tragedies in the world's history, that even now fills one's heart with horror but to remember? The cathedral spire at Constance, that makes so lovely a picture in the blue heavens, suggests the spot within the sacred walls of the building, where stood John Huss when he received the sentence of burning at the stake, for daring to depart from the popular belief. And here, almost within its shadow, for more than one hundred years, had Catholics and Protestants been living together, like brethren of one great family.

The churchyard is divided by a broad walk, on one side of which sleep the Catholic dead, the ground above them white with amaranthine flowers; while on the other side the Protestant graves are similarly white, with another variety of the same family of plants.

The campanile connected with the little church has withstood the storms of the physical and political world for upwards of four centuries, and is still staunch and strong. Within its tower swings the only bell of the village, ringing out its cheerful music in times of rejoicing, for Protestant and Catholic alike, as well as sounding its mournful tones when they lay their loved ones down in their last sleep.—*Mrs. L. A. Haskell, in Our Best Words.*

Unseen Forces.

The form and color of the world is according to the eye that looks upon it, and if we seek for goodness on the earth, we must be tuned to that key ourselves, in order to recognize the harmony. . . . As every thought of our hearts speaks to the world through our bodies, so what we do with our bodies influences the souls within. No one can think evil, day after day, without its telling in the expression of his face and in his deed; no one can cultivate a smiling face without its sure effect upon the inner mind. . . . The child drops a little seed in the damp earth, and leaves it alone in the dark. By and by he sees two tiny green leaves start up above the ground, and how the seed was fed and made to grow down in the dark he cannot see, but the effect is visible in the little green leaves. So he comes to feel, without being told, that back of all visible results there is of necessity a great, all-controlling force—that there is no chance, but a great plan that is working on, though it may be in the dark.—*Alice McKay, in the Kindergarten.*

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XXII. HOW BOOKS BEGAN: THE FIRST BIBLE.

(A) The legend of Cadmus, and other stories of the origin of writing and letters.

(B) The real beginning of writing. Where did our alphabet come from? Hieroglyphics. The tile libraries of Assyria. Papyrus. Parchment scrolls. The history of book-making hinted in the words, *paper, page, volume, tome, book, library, pen.*

(C) Note that earlier religions distrusted writing at first. All religious traditions were oral, to be kept alive in the memory of the priests and the faithful. Higher civilization began with the power of making records,—preserving history. This is comparatively a recent acquirement of the race. As a rule, the earliest books of the world are its Sacred Books,—its Bibles.

According to the old legend, Cadmus was a Phœnician, who emigrated into Greece and founded the city of Thebes, taking with him the Phœnician alphabet of sixteen letters. How much actual history there is at the basis of the legend it is impossible to determine; but it is pretty generally conceded that the Greeks borrowed their alphabet from the Phœnicians. The Latins in turn, borrowed from the Greeks, and we from the Latins. (See *Encyclopædia Britannica*, under "Cadmus," "Alphabet," and "Hieroglyphics.") Read the Indian tradition about the origin of picture-writing in Longfellow's *Hiawatha*, XIV.

The Phœnician alphabet probably originated in the Hieroglyphics of Egypt. What did the word originally mean? Is there a hint in its derivation of the old view that knowledge was only for a select few, not for the masses? Writing undoubtedly began in picture making. Then pictures were used as symbols rather than exact representations. An ostrich feather, for instance, stood for truth. This is sometimes called the ideographic stage. Finally the character came to represent a sound. This is called the phonetic stage. It has been conjectured that the letter M, which represents the first sound heard in the Latin word for sea (*mare*, from which comes our *marine*) may have originated in a wavy line designed to imitate the form of billows. Similarly B (Latin *Bos*, an ox) may have begun in an imitation of the animal's horns.

One of the earliest materials used for the preservation of written characters was brick or tile, the impression being made upon the soft clay before it was dried or baked. The most famous specimens are Assyrian. This sort of writing is commonly called cuneiform, because the strokes of which the letters are composed are wedge-shaped instead of having parallel sides. (See "Britannica," under "Cuneiform Writing.")

Another material was papyrus, obtained from a reed that grew abundantly in Egypt. This was superseded in the seventh century of our era by parchment. See the interesting history of this word as given in the dictionary. The world seems to be under some obligation to Ptolemy for his selfishness. What do we mean by a college student "getting his sheepskin"? Does parchment continue to be used in this way merely because it is more durable than paper, or is it one of the "survivals" that abound in human history, an instance of the power of tradition?

Look up the derivation of the words italicized above. Imagine what Jesus actually did, when in the language of the Bible he "opened the book," that is, unrolled the

volume. What is meant by "carrying a good quill"? Trace the history of the phrase. Is there any kinship in origin between the words *pen* and *pencil*?

In connection with alphabetic writing among the Hebrews there is an interesting bit of history about the word *Yahweh* with which some of us have been getting familiar during the course of these lessons. (Compare Lesson II.) The ancient Hebrews had no characters for the vowel sounds and so represented the name of their god by the consonants Y (or J, with the sound of consonant Y, as in German) h, w (pronounced like our v, as in German), h. This name was thought too sacred to be pronounced and the pronunciation was lost. Afterwards, in the effort to restore it, the vowels e, o, and a, were incorrectly inserted, giving us our familiar word J-e-h-o-v-a-h. The vowels probably should have been a and e, which combined with the above consonants produce the word Y-a-h-w-e-h.

We have, in this series of lessons, seen something of the way in which, in form as well as substance, our Bible grew. It was not created; it was evolved. It is to be hoped that as a result of our study that volume seems to us not less but more sacred than before,—more sacred because no mere supernatural or artificial manufacture, but the record of the history of a race struggling towards a better life. But it is not the only record of such a struggle in the world's literature. There are many others. Some of them are ancient. We used to disparagingly call them pagan. Now we call them human. And that is only another way of calling them divine.

"Out of the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe."

And some are modern. We used to disparagingly call them secular. Now we see that all life is sacred; that

"God is not dumb, that he should speak no more;

If thou hast wanderings in the wilderness
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